

A
S E R M O N
Preach'd at
R U M F O R D
I N T H E

County of E S S E X,

On Monday the 22^d of October, 1722.

Before the HONOURABLE

Sir JOHN FORTESCUE-ALAND, Kt.
one of the Judges of his Majesty's Court of
King's Bench.

JEFFERY GILBERT Esq; one of the
Barons of the *Exchequer.*

ALEXANDER DENTON Esq; one
of the Judges of the Court of *Common Pleas.*

Sir HENRY FEATHERSTON, Bart.

Sir ISAAC REBOW, Knt.

Sir GILBERT HEATHCOT, Kt. and

SAMUEL TUFFNELL Esq;

Join'd in a special Commission of Oyer and Termi-
ner then and there holden for the said County.

By DANIEL HARRIS, A. B.

Publish'd at the Request of the Judges, the High-
Sheriff and the Gentlemen of the Grand-Jury.

*Omne animi vitium tanto conspectius in se
Crimen habet, quanto major, qui peccat, habetur. Juv.*

Printed for S. Popping at the Black Raven in Pater-Noster-
Row; and sold by John Nicks at the White Hart in
St. Paul's Church-Yard, and John Clark at the Bible
under the Royal Exchange. Price 6 d.

RETURN

OF

THE

County of Essex

ON

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21st of May 1793

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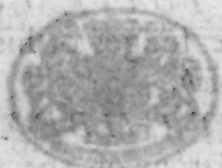
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DEDICATION
Richard Chamberlayne Esq;

High-Sheriff of the County of Essex;

And to the

Gentlemen of the Grand-Jury.

The Hon. DACRES BARRET, Esq;

<i>Sir</i> Hen. Maynard Bar.	Henry Somers Esq;
<i>Sir</i> Fisher Tench Bar.	George Asser Esq;
<i>Sir</i> William Jolliff Kt.	David Gausell Esq;
<i>Sir</i> Ralph Cresseild Kt.	Mat. Howland Esq;
Anthony Collins Esq;	John Olmius Esq;
Thomas Heath Esq;	John Turner Esq;
Richard Ducane Esq;	Joseph Jory Esq;
Timothy Brand Esq;	Josias Kinsman Esq;
Robert Ashurst Esq;	John Kemp Esq;
Richard Chiswell Esq;	Will. Blackborne Esq;

GENTLEMEN,



Made Choice of this Subject from
a just Indignation at the per-
fidious Treachery of some un-
grateful Men amongst us;
whose malicious Endeavours, should they
ever take Effect, must inevitably end in the
total Ruin and Destruction of the English
Church and Nation: But as all their wicked
Attempts to subvert the Best Constitu-
tion upon Earth have always providentially
miscarried; so we have all imaginable En-
couragement to hope that the same All-mer-
ciful

DEDICATION.

ciful God, who hath hitherto miraculously defeated the most curiously concerted Measures to annoy us, will be pleas'd to continue to us His gracious Protection and Blessing: Unless by our repeated Ingratitude for National Mercies received, we forfeit all future Pretensions to His Favour; and, by a Continuance in our Sins, provoke Him to make both our Religious and Civil Liberties, at once, an easy Prey to the insatiable Cruelty and Revenge of our most bitter Enemies.

GENTLEMEN,

I return you my sincere and hearty Thanks for the Honour you did me in requesting this Discourse to be publish'd; I gratefully comply with your Desires; having hereby an Opportunity of declaring my bounden Duty and Affection to our Gracious Sovereign KING GEORGE (whose Life God in Mercy to these Kingdoms long preserve); of exposing, in some Measure, the Wrongs and Injuries offer'd to his Person and Government; and of testifying to all the World, with how much Sincerity and Respect I am,

GENTLEMEN,

Your most obedient

Humble Servant,

DANIEL HARRIS.



EZEKIEL xvii. ver. 19.

Therefore thus saith the Lord
God, *As I live, surely mine
Oath that he hath despised,
and my Covenant that he hath
broken, even it will I recom-
pense upon his own Head.*



THE primitive Christians had
such a religious Dread of God
upon their Souls, that they
thought a Vow, made in
the Name of Him who keepeth his Pro-
mise for ever, was irrevocable; and that
the Breach of it was attended with all
the Misfortunes in this Life, and Damna-
tion in the next. Yea, the very Heathens
b themselves

themselves had such a Detestation of the Sin of *Perjury*, that they thought it the *highest* Iniquity in any one to presume to prevaricate with the Words of an Oath, and look'd upon the guilty Person as the common Pest and Plague to Mankind, and as one not fit to be admitted into humane Society: Thus on the contrary, they that were true to their Promises, and faithful in the Performance of their Obligations, were always held in the highest Esteem and Admiration. He's *the truly sincere and upright Man* (says the divine Tully) *who not only keeps his Oath in Cases of an indifferent Nature, but likewise with the same awful Sincerity is true to his Promise, even tho' the Performance of it should clash with his Advantage.*

Were these Things duly consider'd by the Enemies of our most *Happy Constitution*, and had they as religious a Regard to the sacred Institution of an Oath as the primitive *Christians* had, or as even the sober and more considerate among
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the *Heathen*, it would be no difficult matter to convince them, that having enter'd into a Covenant with his *present Majesty*, and solemnly invok'd the divine Assistance to perform it, they are not at Liberty to make void the Obligation, (unless in the Case of an absolute Invasion of their Rights and Properties) without incurring the just Punishment our Laws have provided in such Cases; and, above all, without exposing themselves to the Displeasure of a *jealous God*, whose sacred Name they thereby contemptuously revile.

This Matter is fully illustrated in the Case of the *Jewish Nation*, who, upon the Surrender of their City *Jerusalem* to the *Chaldeans*, were most of them carried Captives into *Babylon* by King *Nebuchadnezzar*, who continued to them their ancient Laws and Customs, as also their Sacerdotal Government, having first, to prevent a Revolt, engaged them under an Oath to a Submission to his Government: But *Zedekiah* their late King resenting the Murder of his Sons, as also

the Loss of his own Eyes, which *Nebuchadnezzar* had commanded to be put out, sends Ambassadors to *Pharaoh* to consult upon proper Measures to restore him to his Dominions; being promised the Assistance of a vast Army from *Egypt*, he stirs up the captive *Jews* into an Insurrection against *Nebuchadnezzar*, notwithstanding they had made a Covenant, and took an Oath to be true to him: But all their joint Endeavours prov'd weak and ineffectual, insomuch that the *Egyptians* return'd with Shame of Face into their own Land, and *Zedekiah*, notwithstanding his plausible Pretences, was condemn'd to a severe Punishment for his Perjury. *Therefore thus saith the Lord God, As I live, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompense upon his own Head.*

The Threatning fix'd upon this Sin of Perjury, evidently sets forth the Odiousness of the Crime, as well as discovers the Almighty's Abhorrence of the Criminal. It must therefore be a very melan-

melancholy Consideration, that the Degeneracy of humane Nature should be so very great as to be Proof against the Threatnings of an avenging God: But tho' we must despair of a *total* Cure of so *epidemical* an Evil, yet 'tis to be hoped its Progress may be stopp'd in some, by a serious Attention to the ensuing Discourse; wherein I shall,

First, Briefly shew the *Heinousness* and *Danger* of *deliberate Perjury*, and this with a particular View to that sort of Perjury which is frequently justify'd amongst us. And,

Secondly, Shall inquire from what Causes it can possibly come to pass, that PROTESTANTS, under the *sacred Obligation of an Oath to defend his present Majesty's Person and Government*, should venture to withdraw their *Allegiance*.

First, I am briefly to shew the *Heinousness* and *Danger* of *deliberate Perjury*, and this with a particular View to that
sort

sort of Perjury which is frequently justify'd amongst us.

All Vice hath such an inherent Deformity in its very Nature, that 'tis justly detestable in the Sight of God and good Men: But Perjury is a Crime of so transcendent an Height, so unparallel'd in itself, so dangerous in its Consequences, and of so large and destructive an Extent, that That Man must have confounded all the Distinctions between Virtue and Vice, must have abandon'd himself to every Consideration of a just omnipotent God, who takes Cognizance of his Actions, in order to a future Retribution, before he can allow himself *deliberately* to commit it; much less to *justify*, or *repeat* a Crime that is, at once, a solemn mocking and despising the tremendous Majesty of Heaven, a drawing God, who is very Faithfulness it self, and the original *Author and God of all Truth*, into a Confederacy of deceiving; is a Violation of the strictest Bonds of humane Affairs; a breaking through the sacred Ties of Society; a rendring

rendring all Securities given to a *Government* void and ineffectual; and did it universally obtain amongst Mankind, all mutual Trust and Confidence must in a short time be dissolv'd, and all Commerce be destroy'd; all civil Controversies left undetermin'd in the most perplex'd Confusion imaginable; and the World it self be little less than a *Den of Thieves and Robbers*: In short, *Perjury* is a Crime of so gross a Nature, that it renders the guilty Person obnoxious to the everlasting Severity and Vengeance of an offended God, and all the Terrors of *His Wrath*, who in his Anger is a *consuming Fire*.

But notwithstanding the pernicious Effects of this Vice are so great and many, that upon a cool Reflection they must appear every way shocking to the Imagination; yet there are those amongst us who are bold and wicked enough to presume calmly and deliberately to practise it: They can, with the Solemnity of repeated Oaths, *promise to be faithful*
and

and bear true Allegiance to his Majesty King GEORGE, because without giving this Security to the Government, 'tis impossible to enjoy their Posts or Preferments; and yet reserve their Interest and Affections altogether at the Service of a traiterous Pretender, whom, notwithstanding, they have frequently, in the most awful Manner, abjur'd: They can, as often as they renew or change their Offices, make the utmost Protestations of Fidelity to the King, because they get their Bread by him; and yet venture to set at nought those Sacred Obligations, unswear all their Duty and Allegiance, scandalously asperse His Majesty's Person and Government, and conspire with his profess'd Enemies to destroy him. What our Saviour said to the Jewish People who sought for him, may very appositely be apply'd to these temporising Hypocrites. *Verily, verily I say unto you, ye seek me, not because ye saw the Miracles, but because ye did eat of the Loaves, and were filled.*

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The Patrons of this Wickedness have a *Salvo* as an Excuse for their Practice; they weakly imagine that they may swear to a Lie with their Lips, provided they have any Regard for Truth in their Hearts: This subtle Distinction was invented by their dear Friends the *Jesuits*, designedly to evade the Force of the Oaths enacted for a Secutity to the Government: Accordingly they swear to *His present Majesty* as King in *Possession* only, and would have us believe that when they abjur'd the *Pretender's* Right to these Kingdoms, they meant only to renounce his *Legal* Right, but not his *Hereditary* or *Divine* Right. Thus, by the Assistance of *Mental Reservation*, is the awful *Name of God* made cheap and contemptible, and the sacred Institution of an Oath prostituted to the basest Designs and Purposes; our *Laws* are likewise in the most shameful Manner abus'd, and even *Religion* itself made a Pretext to shelter the most exorbitant Impiety.

There are several of the *Romish Communion* amongst us, who would scorn to be guilty of so vile a Piece of Prevarication, notwithstanding 'tis a Principle of their Church, and a fundamental Article of their Religion : And though their refusing to give Fidelity to the King is keeping a Reserve to serve another against him ; yet they shew themselves to be Men of more Integrity and Honour, than those perjur'd *Protestants of the Church of England*, who basely think to cover their Villany under Ambiguities and secret Evasions, who scruple not to trifle with the Words of a most solemn Oath ; nay, at the very time of taking it were fully determin'd to break it. This is that direct sort of Wickedness which no Words can sufficiently aggravate ; 'tis such as an honest *Heathen* would tremble at the Thought of ; and such therefore, as will always be consider'd by every wise and good Man with the utmost Detestation and Abhorrence.

What

What horrid Blasphemy must the daring Offender be guilty of, in thus presumptuously reviling the Holy Name of God! What a lasting Reproach and Scandal does he bring upon the *Christian Profession*, by his impious and unaccountable Conduct! This is a *great Stumbling-block*, at which *Jews* and *Gentiles* take Offence; this not only prejudices all *Unbelievers* against *Christianity*, but is the chief Reason that Multitudes have renounced it, and harden'd themselves into an habitual Neglect and Contempt of every thing that is good: Thus does Perjury bring more Dishonour upon God, and more Discredit upon Religion, than whole Nations of Heathens that deny both. *Offences will come*, (says our Saviour) *but Woe be to those by whom they come; it were better that a Mill-stone were banged about his Neck, and he were cast into the midst of the Sea.*

The Holy Prophets have all along severely rebuk'd this Vice, in order to

deter Mankind from the Practice of it: The Prophet *Zachariah*, in particular, has denounced a remarkable Punishment against it: *This is the Curse*, says he, *that goeth forth over the Face of the whole Earth; it shall enter into the House of him that sweareth falsely by my Name, and it shall remain in the Midst of his House, and shall consume it with the Timber thereof, and with the Stones thereof:* But because such Examples of Destruction are not always before Men's Eyes; because this, or the like, visible Punishment is not immediately executed upon those that scruple not to trample under foot the *Holy Name of God*; they may, perhaps, think themselves secure, and vainly hope to escape with Impunity: But let such consider, that the all-wise God, tho' he often thinks it requisite to suspend the Execution, and to withhold for a time the just Punishment due to an incorrigible Offender, yet hath weighty and infallible Reasons for such his Patience and Forbearance; they may be sure that the Slowness of his Wrath will be

be recompens'd with the Weight and Grievousness of the Correction; and his *Divine* Honour at last vindicated and asserted by a just Retaliation of Vengeance.

If these, or the like, Reflections shall be over-ballanced by such trifling Excuses as are generally pleaded in Behalf of the crying Sin of Perjury, 'tis to be fear'd that the guilty Person is under some fatal Obduration, that he has neglected all the Seasons of Grace, and out-sinn'd the Day of his Visitation, and that, therefore, his Punishment either here or hereafter will be intolerable.—Having thus briefly consider'd the *Wickedness* and *Danger of deliberate Perjury*, I proceed

Secondly, to enquire from what Causes it can possibly come to pass, that *Protestants*, under the *sacred Obligation of an Oath to defend his present Majesty's Person and Government*, should venture to withdraw their *Allegiance*.

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I would not willingly be guilty of a Breach of Charity in this Inquiry ; but if Actions are the best Expositors of Intentions, and Causes can be known by the Effects, 'tis manifestly apparent that those who, not only in the last Reign, readily gave all the Fidelity and Security which the Government required, that they would *support and maintain, to the utmost of their Power, the Protestant Succession as settled in the House of Hanover* ; but likewise, upon his present Majesty's Accession to the Throne, renew'd their Oaths and Obligations to defend *that Settlement against any Person or Persons whatsoever*. I say 'tis manifestly apparent that these can have no other Reason for their Disaffection and Disloyalty than what proceeds from mere Faction and Resentment : They are disgusted that neither themselves nor their Friends are placed at the *Helm* of Government, or that such and such Men, whom they shall think proper, are not intrusted with the *Administration* ; that the King does not
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happen to bestow his Favours and Preferments according to their Wishes or Inclinations; and, above all, that his Majesty is caress'd by the *Dissenters*, who, notwithstanding, never experienced such publick Marks of his Affection and Friendship as the Members of the *Establish'd Church*. These, or such as these, must be the *only* real Causes of their Discontentedness, and are, it seems, sufficient Reasons that they withdraw their Allegiance.

A *Divine Hereditary Right*, I know, is pretended; but whoever shall consider that this Notion, attended with a Train of the most slavish Consequences, was *invented* in the last Century by a *mercenary* Sett of *Sycophants*, with no other View than to cajole their *Prince* into their own sordid Interest, will readily allow that it can't possibly subsist any where but in the confus'd Imagination of those who are pertinaciously resolv'd, right or wrong, to admit it.

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I believe I may venture to challenge all the Assertors of this Doctrine, to prove that God has appointed, either in the *Patriarchal*, the *Jewish*, or the *Gospel Dispensation*, any one particular *Species* of Government, which he design'd should be universally received in every Nation; much less that he has fix'd the Right, the Manner, or the Order of Succession. This Notion, I am satisfy'd, has not even the least Foundation in the Sacred Writings; for we know that when God chose, or rather *nominated*, a King for his peculiar People the *Jews*, the first Royal Family was depriv'd of the Crown after a single Reign; and the second had the Crown continued in the younger Branch: So that all Arguments drawn from the *Jewish Oeconomy* in Favour of Hereditary Right are inconclusive and precarious.

I would not be understood as if I thought that the *Jewish* Frame of Government, or indeed any other, was design'd

sign'd for a Pattern to all the World to fix and bound the Succession to a Kingdom; for tho' the *History* of that *Polity*, no doubt, *was written for our Instruction*, and may be very useful to us upon many Accounts; yet in the Case before us, 'tis certain that the *Jewish Nation* were perfect Strangers to the *Doctrine of a Divine Hereditary Right*, since in the early Ages of Monarchy, the Succession to the Crown was frequently and variously broken, and justify'd even by God himself.

Government in it self is indeed of a divine Nature and Original, because 'tis the eternal Will and Pleasure of him who is the *God of Peace and Order*, that Decency and Regularity be observ'd amongst Mankind; but what particular Form of Government shall be establish'd in this or that Nation, does depend upon the *mutual Consent and Agreement* of the respective *Inhabitants* of every particular Country; who have a Right to settle this Point for themselves. So that *Title*, or the *Right of Succession to a Crown*;

must be determin'd by the standing or fix'd Laws and Customs of each particular Nation.

Now 'tis well known that *our* Manner of constituting the *chief* Magistrate is the noble and excellent Medium between two most vicious Extremes, *viz. Election and Lineal Succession*: For to elect a new Sovereign upon every King's Death or Demise would expose us to all the Uncertainty, Bribery, Broils, and Confusion, and other Mischiefs, so frequent in elective Kingdoms: And, on the other hand, to make the Succession *absolutely* Hereditary would subject us, without Remedy, to be sometimes govern'd by *Tyrants, or Madmen, or Ideots*. Therefore in all Ages our constant Custom and Practice has been to *limit* the Succession, under Conditions, to a certain **Line**, for avoiding the Contests and Disturbances that wou'd necessarily arise at frequent Elections, and yet to reserve Power in the Government of excluding the next in Blood, if he has not the Qualification

fications which the Laws insist upon, and very often, as the Exigences of the State shall require, quite to transfer the Right of Succession from one Line to another.

As to the Pretender's *Hereditary Right* to the Crown of these Kingdoms, 'tis sufficiently known that it has been almost universally renounc'd and discarded, as well in the present as in the two preceding Reigns, by all the *Nobility, Gentry, Magistrates* of every Denomination, *Clergy*, Men of all Qualities and Conditions that have been admitted into any Place of Profit or Preferment, any Office or Employment either in Church or State: These have all of them not only bound themselves under the strictest Obligation of Duty to his *present Majesty* by the Oaths of *Allegiance and Supremacy*, but have likewise in the most awful and sacred manner rejected the *Pretender's Title* to the Crown of these Realms.

After so solemn a Renunciation of his *Title*, 'tis not only *wicked* in any of them to insist upon it, in a direct and open Defiance of their Oaths and Obligations, but likewise *ridiculous* to urge his Hereditary Right to a Crown, the Succession to which is by Law under several Limitations and Restrictions.

Upon the whole of this Argument 'tis plain to a Demonstration, that the Doctrine of Divine Hereditary Right is a mere Chimera and Pretence, reviv'd on purpose to blacken the GLORIOUS REVOLUTION, to poison the Minds of the unthinking Populace, and to delude the Ignorant and Unwary into a Disaffection to our present *Happy Establishment*: And that therefore the *only* true Cause of any *Protestant's* reviling and reproaching the *Best* of Kings and *Best* of Governments, can proceed from nothing but a settled Principle of Ingratitude and Revenge.

These Incentives to Mischiefs they have of late sufficiently shewn in their treasonable and seditious Pamphlets, in which, amongst other false Insinuations, they have suggested, that *Popery* is misrepresented, and that Experience and kind Usage has softened its Temper; that King GEORGE has an undermining Design upon the *Establiſh'd Religion*, and that the *Pretender* to these Kingdoms is a Protestant, and in the Communion of the Church of *England*: By these false and groundless Pretences they alienate the Hearts of his Majesty's Subjects from their sworn Duty and Allegiance, create in the Minds of innocent and well-meaning People a Disaffection to his Person and Government, and warm them at last into an Insurrection; by these means they gradually shake off all Aversion to Popery, and prepare the Way to a Popish King, who, whether they will or not, will either forcibly reconcile them to the worst of Superstitions and Tyranny; or,
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by the Assistance of a *Court of Inquisition*; will reduce them to this miserable *Dilemma*, either to confess themselves Hereticks, or else to undergo the severest Punishments the most ingenious Tormentors can inflict: In both these Cases their Lives lie at stake, and 'tis frequently found that the most importunate Prayers and Entreaties have not been able to reverse the heavy Sentence denounced against them.

Hence, on the one hand, we may see the dismal Effects of *Resentment* and *Party-Rage*; and, on the other hand, to what a Degree of Madness and Folly Men train'd up in *Bigotry* and furious Zeal can be brought. But if the Commonalty will be thus infatuated, and, against all Conviction, blindly embrace the most detestable Slavery upon Earth; 'tis to little purpose to inform them that the Infatuation has in it all the Marks of a terrible Judgment from Heaven, in order to a just Punishment for their Weakness and Folly,

Folly, and to their Shame and Confusion experimentally to convince them, that the Loss of their Freedom was as much owing to their own stupid *Credulity*, as to the Inventions and Forgeries of those who had no other End in View but the Destruction of *their Place and Nation*.

How deplorable will it then be to consider that they had been always blind to their Misfortunes, and through an unaccountable Supineness could never see their own Danger till they were ready for Ruin, could never be made apprehensive of Divine Vengeance, till they were ripe for the Execution of it! 'Twill be then too late to recall what is past, too late to think of redressing their Grievances, or putting Bounds to their Misery: Their Religion, their Laws, their Liberties, and every thing in which they trusted, are got into the Hands of the common Enemy, and must inevitably fall a Sacrifice to the premeditated Rage and Fury of a bigotted Prince,

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who,

who, whether he would or not, is bound, under the Penalty of *Deposition* and *Damnation*, to destroy them. I pray God this may never be their Case, and that a serious Consideration of these things may engage them, in time, to avoid the fatal Cause, as they desire to avoid the fatal Consequence, and to see and *know the things that belong to their Peace before they be hid from their Eyes.*

The disingenuous Proceedings of some perjur'd Protestants amongst us could never have deluded any considerable Number of Men into a Disobedience to our Sovereign and his Government, had not Matters been industriously aggravated by their *Popish Fellow-Labourers*; a Generation of Miscreants of the most licentious Principles, and the blackest Malice, who regard Religion itself no farther than it serves to gratify their own wicked Designs, and keep up the Pomp and Grandeur of their apostate Church: Who teach that *no Faith*

Faith is to be kept with Hereticks, and that 'tis Martyrdom to fall in a Conspiracy made against an heretical King; who would perswade us that the most extravagant Impiety, the vilest Forgeries and Extortions in common Dealing, the most wicked Plots and Conspiracies, the most horrid Massacres and Assassinations, may be sanctify'd by a good End and Design. These pious Emissaries too well know the Certainty of our Saviour's Maxim, A Kingdom divided against itself is brought to Desolation. Accordingly their constant Employment has been, ever since the Reformation, to raise in us unreasonable Jealousies, and ungrounded Fears; and from the Ignorance and Credulity of the People, to take such Advantages against us as serve to set the whole Kingdom in a Flame: They assuredly know that these Methods of proceeding, should they take Effect, will bring down that Destruction upon our Church and Nation, which hitherto neither the Ill-Nature, nor the Malice,

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neither

neither the most secret Conspiracies, nor the most powerful open Violence of our most inveterate Opposers could ever yet totally accomplish.

That these wicked Incendiaries, these Enemies to God and Man should engage in all Attempts to divide and distract us, has nothing new nor strange in it ; but 'tis perfectly surprising that profess'd Protestants, and such as have given the present Government all the Security that a solemn Oath and Abjuration can give it, and have profess'd to do it *heartily, willingly, and truly, upon the Faith of a Christian, without any Equivocation, mental Evasion, or secret Reservation what soever.* I say 'tis amazing, beyond all Expression, that such should lend an helping Hand to ruin the best establish'd Government in the World, and to introduce in its stead the worst of Superstitions, and the worst of Governments, Popery and despotick Power, that *double Yoke of Bondage, that more than Egyptian Slavery,* under which

which Millions of Mankind groan and are become miserable : This, (as a worthy * Prelate of our Church observes) *may be a fit Reward for the Slavish Bigotry of Papists; but for Protestants — fit only for those of them who deserve it, and they deserve it who chuse it, whom no Experience, no Consideration, no Miracles of Providence, can engage to prefer their own Happiness to their own Destruction.*

Would these Men coolly and sedately reflect upon the Happiness they are, or may be Partakers of, they must, with the utmost Horror and Confusion, had they any Sparks of Gratitude remaining, tremble to think of the Subversion of an Establishment, which, they can't but know, and will acknowledge too when they have a mind to it, has justly made us the Envy of all the Nations that are round about us; for on the one hand, the *Prerogatives* of the Prince are suffi-

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* *Bishop of Hereford,*

cient to preserve all the *Decorum* and *Respect* that is due to *Majesty*, and to guard it from the Encroachments of the *Populace*; and on the other hand, the *Privileges* of the People are so many and various, as to defend them from all illegal and arbitrary Proceedings in the Prince: So that the *Rights* of the Crown are happily reconcil'd to the *Liberties* and *Properties* of the Subject, and both so curiously interwoven with each other, that the Subversion of the one must necessarily end in the Destruction of the other also.

This is not the *only* Happiness that we of this Nation enjoy, tho' more than sufficient to engage us to a sincere and hearty Affection to our Country; but we have likewise the Pleasure of beholding a Protestant King upon the Throne, from whom we have no Reason to fear the Ruin of this happy Establishment; but, on the contrary, may justly expect from him a Protection in
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all our Privileges; a Prince who makes the Good of Mankind the Measure of his Power, and the Happiness and Safety of all his People his peculiar Care; who declines all Jurisdiction over Conscience, and hates to deprive any of his Subjects of their natural or civil Liberties, because they can't believe or think as others do; in a word, a Prince who is a Member of the establish'd Church both in Profession and Practice, and has taken all Opportunities of declaring from the Throne, that he will give all possible Encouragement to it, and protect and defend it to the utmost of his Power.

The tender Regard our most gracious Sovereign hath always express'd for the Good and Welfare of his People, leaves no room to doubt of our Felicity under his Majesty's auspicious Administration; but when to this is added that *Illustrious* Train of Protestant Princes to continue our publick Blessings to Futurity, together with that Courage and Resolution,

tion, which at this time particularly appears in the *great Council* of the Nation, the Prospect is still more entertaining, and gives us such fore-boding Expectations of future Happiness, as, were we true to our own Interests, or to the Welfare and Prosperity of the Nations we belong to, no Conspiracies, or open Violence of the joint Efforts of all the Powers of *Europe* (in humane Views) could be able to interrupt or disturb.

To contrive an Insurrection therefore against such a compleat System of Blessings, as we enjoy under the happy Influence of so wise, so merciful, and so good a Prince, carries in it all the Ideas of Barbarity and Ingratitude, as well as Weakness and Folly, and is such a Complication of Wickedness as was never yet heard of in any Nation under Heaven. Incurable Wretches! whom neither the Wisdom nor Clemency of their Prince, neither their own Oaths nor Abjurations, nor the Fear

of present or future Punishments can reclaim to their Allegiance, or hinder from attempting to undermine our excellent Constitution. *Let Favour be shewn to the Wicked,* (says the Prophet *Isaiab*) yet will he not learn Righteousness: *In the Land of Uprightness will he deal unjustly, and will not behold the Majesty of the Lord. Lord, when thy Hand is lifted up they will not see, but they shall see and be ashamed.*

Indeed had the King possess'd himself of the Crown by Force of Arms against the Consent of the People, or maintain'd Cruelty and Oppression by his own arbitrary Authority; had he dispens'd with the fundamental Laws of the Realm, or levied Taxes without, or against, the Consent of his Parliament; had he persecuted any of his Subjects in relation to Religion, forbidding them under severe Penalties to worship God after that way and manner they should think most convenient, or most agreeable

able to his Will; or made any Invasion upon the Rights or Privileges of his Subjects, or broken his Coronation Oath, or in any single Instance gone from his Promise to protect us; then there would have been some Colour of Reason for his Subjects to have withdrawn their Allegiance: But when the contrary to this is evident, what can be pleaded in Excuse for a perjur'd Race of Rebels, who, false to all Obligations of Duty, have not only conspired against his *Person*, but have likewise us'd their utmost Endeavours to overturn the whole Constitution, and to settle in its stead Papal Superstition and Tyranny?

Let this perverse Generation of Men consider, whether such an ungenerous and unwarrantable Procedure can be consistent with their solemn Oaths, and Promises, to *discover all secret Conspiracies and Attempts they shall know of against the King's Person and Government.*

ment. One would have thought that they had been sufficiently discourag'd from pursuing any longer a Design in which they had so ill succeeded; but Insurrections, we see, are what we must always expect from those that are animated by Popish Maxims, whenever they shall find themselves in a Capacity to perplex us. They well know that they can have no Hopes to enslave us but in the Destruction of our present happy Establishment, which will therefore be an eternal Object of their Hatred, as will likewise those who have Virtue and Courage enough to stand up in the Defence of it.

But, to leave these abandon'd Creatures to the Frenzy of their own heated Imaginations, and to blush at their Ingratitude when they shall become capable of a calm Reflection: Let it be the careful Concern of those who are really in the Protestant Interest, to advance the Prosperity of these Kingdoms by a faithful Adherence to,

and an unfeigned Zeal for, the excellent Laws and Liberties of our Constitution, and to oppose, to the utmost of their Power, both Principles and Practices that are destructive of it, either in themselves, or their Consequences. And let us be sure always to preserve such an awful Sense of God upon our Minds, as conscientiously to perform the solemn Oaths and Obligations we are under to our Sovereign King GEORGE, in all the Instances of Duty, Gratitude and Affection; maintain a firm and unshaken Zeal for his Royal Person, and be ready to express it, upon all Occasions, in our Words and Actions, by a just and vigorous Defence of his Title and Government: Let us in our several Stations and Capacities heartily assist the King in bringing to Light the hidden Deeds of Darkness, in discovering all Designs made upon the Peace of these Nations, and bringing the wicked Contrivers of Mischief to a condign Punishment:

And

And in order thereto, let us beg of God that he wou'd in a peculiar manner preside at this Time over the Administration of publick Justice; that he would blast and frustrate the rebellious Desires of all Well-wishers to Popish Tyranny and Popish Superstition; and that he would defend that most important Life of his Anointed from the secret Attempts and open Violence of all his Enemies whether Foreign or Domestick.

In short, let us unanimously pray that all Endeavours to enslave these Nations may prove unsuccessful; that the Reign of our gracious King may be long and prosperous, and whenever it shall please God, in his great Wisdom, to take him from amongst us, that he would exchange his *temporal* for an *eternal* Crown of Glory. *Amen.*

F I N I S.

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